

THE

שקל

SHEKEL



The Journal of Israel and Jewish History and Numismatics
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- *Early AINA History detailed*
- *Six Day War medals, exonumia*
- *Commemorative Balfour medal*
- *'Bacchius the Jew' unusual coin*

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The American Israel Numismatic Association (AINA) was founded in 1967 as a non-profit educational organization dedicated to the study and appreciation of Israel's numismatics, past and present, and all aspects of Judaic numismatics. More information is available on our web site www.theshekel.org. **Articles and Letters to the Editor** are invited to be submitted to The Shekel Editor Andrew Perala.

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ANDREW PERALA, EDITOR

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A.I.N.A.'S 50TH ANNIVERSARY

They say that time flies when you are having fun—so I must have been enjoying myself while the fifty years of AINA's history has flown by. Nat Sobel, the first editor of *The Shekel*, initially asked me if I would like to be a member of the Board of Directors, and the founder of AINA, Morris Bram, invited me to be on the original board. And the rest, as they say, is history. I have been on the board almost continuously and have had the honor of being president since 2002.

I want to honor my friends and associates who have made AINA a success. In addition to the aforementioned Morris Bram and Nat Sobel, there was the long-running president Moe Weinschel, and long-serving Shekel editors George Gilbert and Ed Schuman.

Shekel contributors such as Ed Janis, Sylvia Haffner Magnus, David Hendin, Marvin Tameanko and current editor Andrew Perala have helped make the Shekel an "Encyclopedia of Israel, Judaic and Holy Land Numismatics," that will be available to future generations on the Newman Numismatic Portal (<https://nnp.wustl.edu/library/publisherdetail/511938>). We lost Marvin recently, and he will be greatly missed by our readers.

Of course I want to thank the support of all AINA members, some

PRESIDENT'S MESSAGE



AINA's 50th Anniversary commemorative medal, with obverse designed by Mel Wacks and reverse designed by Nat Sobel.

of whom have been avid readers of *The Shekel* for all fifty volumes.

In particular, I thank those who have contributed to our non-profit organization, like Dr. Herbert Lipitz who recently gave us a generous \$500 donation that will help sponsor the new annual Shekel Prize for the outstanding published work on Israel, Judaic or Holy Land Numismatics.

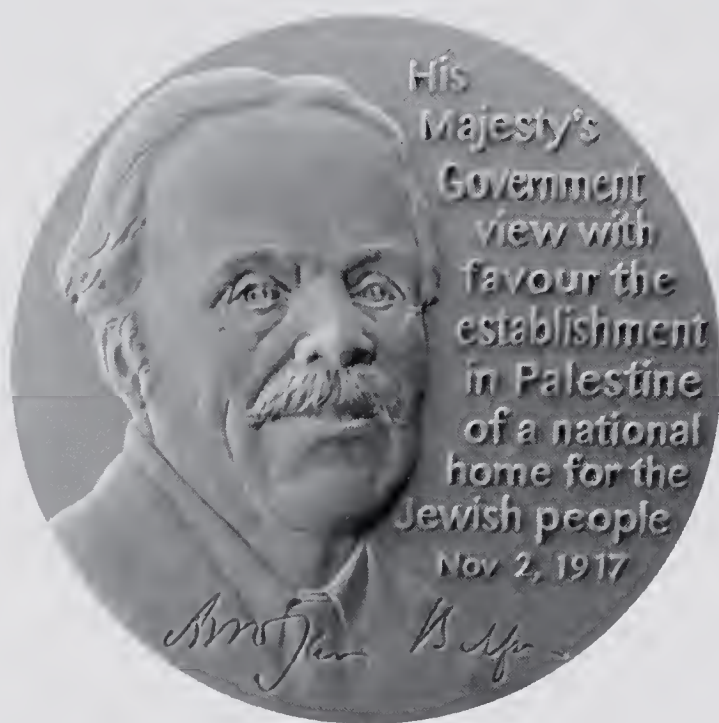
Last but definitely not least I want to thank my long-suffering wife, Esther, who has had to put up with a garage filled with Shekels, AINA medals, boxes filled with old newspaper articles, etc. as well as incessant conversations about AINA and Shekel business over the past fifty years.

I wish all of our members continued pleasure from the wonderful hobby of numismatics,

Mel

NEW AINA MEDALS CELEBRATE 2 ANNIVERSARIES:

*BALFOUR DECLARATION'S 100TH,
50TH OF JERUSALEM'S REUNIFICATION*



Photographs of original plaster models by Heidi Wastweet.

By Mel Wacks

Elsewhere in this issue you will find a selection of medals issued to commemorate the Balfour Declaration, and a multitude of medals and a few coins issued to commemorate the Six-Day War and the Reunification of Jerusalem.

These are two of the most important events to take place regarding Israel in modern times. And yet with very important anniversaries occurring this year (the 100th Anniversary of the Balfour Declaration and the 50th Anniversary of the Reunification of Jerusalem During the Six-Day War), it seemed that there was a distinct possibility

that there would be no numismatic remembrances of these celebrations this year.

Israel is not issuing commemorative coins or medals until they find a new distributor, and no one can predict when that might happen.

So, the Board of Directors of the American Israel Numismatic Association has approved the issuance of a limited number of bronze, pure silver, and gold-plated silver 2-inch high relief medals with one side commemorating the 100th Anniversary of the Balfour Declaration and the other side celebrating the 50th

Continued



Lord Balfour's desk, in the Museum of the Jewish Diaspora, in Tel Aviv.

Continued

Anniversary of the Reunification of Jerusalem.

Mel Wacks, President of AINA, created the design concepts, and Heidi Wastweet refined the designs and sculpted the medal. Heidi is the incoming President of the American Medallic Sculpture Association, and in 2010 she was invited to serve a four year term on the Citizen's Coinage Advisory Committee for the US Mint in Washington DC; Heidi is now serving her second term.

Heidi Wastweet has produced more than 1,000 coins, medals, tokens and other numismatic items since 1987, including the medal presented annually to the winner of the American Medal of the Year (AMY) competition.

These historic commemorative medals are now in production—and if you act quickly, you will be able

to order at special AINA member discounted prices:

- *Antique Bronze Medal (250 limit) @ \$39.50 (SAVE OVER \$10, Regularly \$50).*

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A.I.N.A.

THE FIRST YEARS 1967-1977

*The Early History of the
American Israel
Numismatic Association
(Reprinted from the
March-April 1977
issue of The Shekel)*

By **GEORGE GILBERT**



*The AINA logo designed by Nat Sobel, the
first Editor of The Shekel.*

In the summer of 1967, a small, wiry and aggressive Israeli, Joseph Milo, who had been sent to the United States to further the sales of Israel's coins and medals through an ambitious plan to reach Americans through coin dealers and even sponsoring banks in many communities, met with an American collector of Israel's coinage and medals, Morris Bram, a recently retired businessman seeking ways to interest others in the historic importance of Israel's numismatic efforts.

The concept of a national organization, with a network of clubs



*First AINA Membership medal, produced in 1973 for AINA by
the Israel Coins and Medals Corporation.*

and with thousands affiliated members-at-large, with programs of education and related numismatic activities was conceived by the two at a meeting held in the midtown New York City Hotel Roosevelt.

It was thought that the organization would be international in scope, with collectors in Canada and Israel, possibly even other countries, joining.

Continued



AINA Officers and Board of Directors, September 1986. Standing (L to R): Jack Garfield, Mel Wacks, Julius Tiroff, J. J. Van Grover, Jerry Yahalom, Morty Zerder, Irving Rudin, Nat Sobel, Moe Weinschel, Harry Flower and Michael Druck. Sitting (L to R): Lena Bram, Donna Sims, Morris Bram, Stanley Yulish, Sylvia Haffner Magnus, Ed Janis and David Paszaman. Missing are Arnold Kagan and Sidney Olson.

Continued

The name: AMERICAN ISRAEL NUMISMATIC ASSOCIATION was suggested by Bram, and an attorney was engaged to protect the name and to pursue incorporation.

The formality of a sponsoring Board of Directors, Friends of Israel Numismatics was formed by Bram calling New York area individuals whom he thought to be sympathetic to the idea: Maurice Frankenhuis, Nathan Goldman, Michael Granis, Edward Janis, Julius Schatz, Edward Schuman, Louis Schweiloch, Nat Sobel, Julius Turoff and Max Vlotkoffsky.

Following the appointment of this Board by Mr. Bram, an organizational meeting was held with Yitzhak Avni, the very enthused Director of the Israel Government Coins and Medals Corporation.

The organization meeting began with an announced membership of over 1,000 (with the distinction of the Membership No. 1,000 going to Margo Russell, then the Editor of *Coin World*); Max Vlotoffsky was the first Secretary of A.I.N.A. and also Secretary of the I.N.S. of N.Y. in 1968. He was on three A.I.N.A. tours with his wife Esther and continued a long active role in A.I.N.A. affairs and clubs afterward.

Morris Bram of the Israel Numismatic Society of New York urged as early as January of 1968 that this New York group affili-

ate with the budding AINA. The group voted unanimously to do so in January 1968, prior to the formative April meeting that year. Similar votes were taken in Los Angeles, Cleveland and Miami and all voted to affiliate. The start of the national network of clubs had begun even as the organization was taking shape.

The Shekel is created

It was obvious that the new members would need to know more about the organization and about Israel's numismatics, then only occasionally covered by the existing coin press. It was clear that a magazine would be needed, a scholarly Journal to tell the collectors and the members all about the world of Israel numismatics and to report on the progress of AINA's growth, the plan to set up clubs in numerous cities, etc. *The Shekel* was suggested as a name for the new journal by the man who was to pioneer its development as the first editor: Nat Sobel, already so active in the Association that he was AINA Member No. 2.

The coin - an actual shekel - to appear since on every cover of the newly born magazine was from the collection of new Board member Michael Granis.

Dr. Aaron Hendin, M.D., a *Shekel* columnist in 1977 and father of noted author and re-

Continued



Israel coin clubs issued numerous medals, such as this one produced by the Israel Numismatic Society of Brooklyn in 1979, designed by the club founder, Nat Sobel. A complete collection of Israel coin club medals, contributed to AINA by Arnold Kagan, were transferred to the American Numismatic Society in New York.

Continued

searcher David Hendin, was one of the first writers for *The Shekel*. He had been collecting Israel and biblical coins for over 25 years.

Sylvia Haffner was early on a welcome addition to the Board of Directors. She was one of the first contributors to *The Shekel*. Haffner's research in the coins and currency of Israel led to the publication of her book, *The History of Modern Israel's Money* (1967) and the updated edition *Israel's Money and Medals* (1976) published by Arnold H. Kagan,

J. Jay Van Grover was one of the first advertisers in *The Shekel* and he continued to advertise until advertising was dropped. As a life member Mr. Van Grover made hundreds of friends at A.I.N.A. tours and conventions.

The Existing Israel Coin Clubs
Collecting the coins of Israel

was at the time not a new idea in the U.S. The State of Israel had been founded in 1948 and long before that in history there had been active collectors of numismatics relating to the history of the Jewish people. Collectors of such material in a number of cities had already formed Israel Coin Clubs. The first of these was the Israel Coin Club of Los Angeles.

The I.N.S. of Cleveland was one of the first of the "new" I.N.S. clubs. Robert Greene was its first President. Starting in February 1968, it grew from seven members to 35. This club coordinated the AINA Slide Program distribution.

The I.N.S. of N.Y. was formally launched Jan. 9, 1968, meeting in the Sheraton Atlantic Hotel where officers were installed with Morris Bram as president. The I.N.S. of Washington D.C. was inaugurated

Continued



1977 AINA Tour Medal, given to each tour member, was overstruck on 1976 AINA Membership Medals by Adam Cool.

Continued

on Nov. 24, 1968 at the Smithsonian Institute. Present were many dignitaries of the U.S. government. The I.N.S. of Pennsylvania was inaugurated on Feb. 27, 1969 in Philadelphia. Guest of Honor at the occasion was Eva Adams as well as other local politicians and Israel dignitaries.

Within months, through contacts with active Israel coin collectors in Massachusetts, Connecticut, Illinois, Texas and Pennsylvania, new clubs were formed or existing study circles were organized into formal INS clubs, all affiliated with the national umbrella organization, A.I.N.A.

There was no office, no staff, no dependable source of income. What income did arrive from memberships could barely sustain the printing and mailing bills for the emerging national magazine. The concept of a financially suc-

cessful convention or sales of numismatic educational materials to raise funds for the unborn educational programs was yet to develop.

The first step towards making the organization financially stable was to make it the center for some of the purchases by its far-flung members, many of whom needed a dependable source of the newly minted coins and medals of Israel, most unavailable in the local communities.

If the members had to buy by mail, why not from AINA?

In April 1969, AINA became the North American official distributor of Israel's coins and medals for the members and clubs as well as the sole distributor of certain special medals.

A further step to weld the organization together and to possibly raise needed funds to conduct AINA activities was the brain-

Continued

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child of Joseph Milo and Morris Bram: the AINA Study Tours to Israel.

The first tour attracted a small handful of participants; by 1973, 118 AINA members and their family and friends were aboard the El Al flight to Israel to what had become the annual March trek to the Holy Land.

In its first 10 years, AINA conducted nine such ventures and about 800 Americans have seen Israel through the assistance of the special tours conducted for this vital group.

No other numismatic organization in the world has been able to generate the interest which could bring members from all across the country to one airport for a 12-hour trip to another part of the world!

A First Coin Convention

The growing organization sought ways to bring together the numerous leaders from across America and the answer was a coin convention where Israeli collectors could hear, learn, see, exhibit, socialize, entertain, visit and share.

The first AINA Coin Convention was held in April of 1973. It had taken five years and the formation of clubs in nearly 20 states to assure an organization of a size



The second Great Lakes Seminar in 1974, hosted by the Israel Numismatic Society of Michigan, issued elongated 5 Agorot coins.

which could sustain the effort of a national coin convention.

Bram's experience as a convention chairman had been earned in years of numismatic activity with his much-loved Long Island Coin Club and other groups with which he had been affiliated. Top dealers from Europe and across the U.S. were invited by Bram to take tables at the Bourse and from the first convention (1973) and ever since, the Bourse has been a sell-out.

The banquets have been a sell-out. The exhibit areas have been totally filled and the AINA members have had voices in workshops and seminars where club activities and policy planning could be aired.

By 1973, AINA's membership had passed 3,500 and the group was the third largest numismatic organization in the U.S. -although only five years old.

Continued

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The American Numismatic Association, for example, after nearly 100 years had only 30,000 members.

By inviting the public to the convention where all manner of coins were on display and sold in the bourse, over 5,000 attendees were registered. By 1974's convention, the annual event attracted over 8,000 with subsequent events at that figure, helped by a vast public relations effort in the cooperative *Coin World*, *Numismatic News Weekly*, *World Coins*, *The New York Times* and other media.

Local Expos and Seminars

The local INS clubs and other groups sought ways to interest the members of the in Israel's numismatics, etc., and the INS clubs either formed or participated in Holy Land Expos or Holy Land Seminars at varying times of the year in numerous areas. Four California clubs conducted a May Holy Land Expo annually; the Great Lakes Seminar involved activities of many of the AINA members in the Cleveland area. The Houston AINA members established coin displays at the state fairs and community projects. The Baltimore INS participated in Community Center projects and this effort repeated in numerous cities for clubs and AINA members who could not attend the



Collectors crowded AINA's Greater New York Conventions in New York, that featured over 70 dealers, dozens of exhibits of Judaeen and Israel coins and medals, and educational talks. This plaque was given to Mel Wacks for his May 6, 1984 presentation "Medals of Jewish-American Hall of Fame."

annual national convention.

In 1976, the first West Coast Convention was held in Los Angeles, an effort to provide all of the benefits of the convention-related activities to the membership and the many other interested collectors of the area.

More AINA Numismatics

In 1973 AINA added to the numismatic world with the introduction of the annual AINA token, a token available only to members, struck in Israel and delivered after January 1 to all re-registering

Continued

Continued
members.

The membership token obverse was designed by the second editor of *The Shekel* George Gilbert; the reverse is the reverse of the IGCAM New Year's Token sent to all subscribers to the IGCAM mailing program.

For the Bicentennial Year of 1976, AINA's treasurer, Edward Janis, a member of the founding Board of Directors and long a stalwart in AINA activities designed the AINA Bicentennial Medal, basing it on the well known Houdon bust.

Citing the famed "George Washington Letter to the Jews of America" which spoke out against bigotry, the medal was produced in time for the AINA Convention of 1976. It was minted in gold, silver and bronze and, for AINA members, in sets of silver and bronze.

AINA's Education Efforts

From the outset, as stated in its charter in the incorporation in the State of New York, AINA is a



*Medal-badges from
AINA's 10th Annual
Greater New York Coin
Convention.*

non-profit educational organization. Its thrust has been to create a climate where Israel's coinage and medals would serve as metallic ambassadors of goodwill.

The messengers bringing these ambassadors have been AINA's national offices, then the clubs to their own members friends, and then, and in the major activity, to and through the members-at-large who are the main body of AINA.

But this was not enough. AINA paid to send speakers out across America to assist clubs with programs or to strengthen

the potential of formation of AINA clubs. AINA brought from Israel noted scholars like Yaakov Meshorer, Curator of Numismatics at the Israel Museum and arranged for the loan of films from various Israel sources to the local groups.

Finally, AINA developed from within the clubs a system for organization of the best lectures and educational programs into taped slide lectures. A scholarly reference library has been started.

Continued



AINA elections were hotly contested, as attested in 1982 by this Wooden Shekel distributed by Michael Druck to prospective voters.

Continued

The First Real Offices

By 1975, the growth of the organization had made it impossible to work effectively in the 1967 temporary office.

The first office, a temporary office, had been set up in the home of Morris Bram. It had overflowed since to all rooms of the apartment where Morris and his wife Lena, (who had become the office manager-bookkeeper-secretary-shipping department for the entire operation) also lived.

AINA opened offices in a modern building out of the din of Manhattan and near the airports of the city. A staff of three, augmented as necessary during peak periods, handled the thousands of pieces of mail that arrived each month. A computer handled the addressing of labels for all direct mail program and for shipment

of *The Shekel*. The publication in 1976 was shifted from four times a year to six times a year to keep pace with the growth of the organization.

Early in 1976 the original By-Laws of the group, written long before the association had time to plan how it would really serve the numismatist, were updated to provide for all of the services which AINA was developing.

Club Growth Within Communities

1976 had further growth surprises with the addition of the INS of Alaska into the family of INS and related clubs. A.I.N.A. was fast approaching 50 groups, a number of which were in clusters in the great American metropolitan areas: New York City was now serving its members with the original INS of New York.

Continued

Continued

In addition, there had been formed during these first years the INS of Long Island, the INS of Brooklyn, the INS of Queens and even the suburbs north were to provide the base for the INS of Westchester (WINS).

Nearby New Jersey, which had early in the growth of AINA registered the INS of New Jersey, added an INS of South New Jersey, an INS of Central Jersey and an I.N.S. of Northern New Jersey, Pennsylvania which had long enjoyed an active group in the western portion of the state at Pittsburgh was soon to be joined by the INS in the eastern area at Philadelphia.

Three groups in the Miami area included the original INS of Miami; and Los Angeles had burgeoned ahead with two groups in the city and four groups in the outlying counties.

In the areas where there are no Israel-oriented coin clubs, the members-at-large continued to show interest by joining AINA and the steady addition of 50 and 100 new members, month after month, brought AINA enrollments up to the 5,000-plus mark, varying as some renewed, some lost interest and as some moved.

Among some of the very first to join AINA back in the late 1960s were coin collectors in Alaska. And one of the special joys of 1976 was the announcement of



AINA starts a forest on a barren slope in Jerusalem beneath the J. F. Kennedy Memorial: 1975.

the formation of the INS of Alaska, a story told in some detail in *The Shekel*.

AINA Plants a Forest

In 1974, the organization took another giant leap forward, a step ahead of any numismatic organization in the world by committing itself to a project conceived and developed within an outstanding Israel Numismatic Society.

The group was the INS of Massachusetts and it was Ed Shade who pioneered, first within his club and then to AINA's Board of Directors a dream which has won wide acceptance among AINA members: To create an AINA Forest in Israel.

Working with the Jewish National Fund, a site was selected on the barren slopes outside of Jeru-

Continued



The original Howard Ahl entry sketches for AINA's 10th anniversary medal. Ahl won first-place honors in AINA's 1977 nationwide contest for the design of a medal to be struck in Israel.

Continued

salem below the John F. Kennedy Memorial. On the AINA tour of March 1975, the AINA Grove was started with plantings by all tour members and friends.

A year of work by the clubs had provided for 800 trees in the initial planting. A gift by Arnold Kagan of \$2,500 was made to match the first \$2,500 (approximately 800 trees) to immediately double the planting. Mr. Kagan announced the surprise gift in honor of his friends Morris Bram and Yitzhak Avni. By the end of the first year, over 2,000 trees had been planted.

Additions to the Grove during the visits by the Eighth and Ninth Study Tours more than doubled the original target for the first 1,000 days of the AINA Grove.

A major contribution to the Grove was created after the untimely death of Maurice M. Gould, a West Coast leader in the numismatic world, member of

the Board of AINA and an outstanding numismatic journalist. Nate Bromberg, a longtime AINA stalwart and treasurer of the INS of San Gabriel Valley sparked the creation of the Maurice M. Gould plantings within the AINA Grove to commemorate the numerous contributions to numismatics and to Israel by this much-beloved man.

The growth of the entire organization would not have been possible without the endless assistance and cooperation of varied offices of the Government of Israel and especially of the Israel Government Coins and Medals Corporation.

Following the return to Israel of Joseph Milo, there were three further Directors for North America who proved their dedication to the AINA idea: Ephraim Levy, in Israel as an officer of a leading petroleum company; Rafael Aldor, a publishing executive in Israel and Nahum H. Hachohen. □

A.I.N.A. MarketPlace



The Pennsylvania Association of Numismatists (PAN) is a non-profit educational state organization founded in 1978 consisting of individuals and coin clubs throughout the Commonwealth of Pennsylvania and the United States.

PAN membership is open to any individual or club interested in the study and collection of coins, currency, medals, tokens, and related material. The cost is \$12 per calendar year (clubs are free). You will receive our journal, *The Clarion* published three times per year and the PAN eNEWS, a free electronic newsletter.

PAN Coin Shows and Conventions occur every spring in early May and fall in late October at the Monroeville Convention Center, 209 Mall Blvd, Monroeville, PA 15146. There are more than 130 tables and 100 dealers eager to buy, sell, or trade coins, paper money, tokens, medals, gold, silver, and bullion.

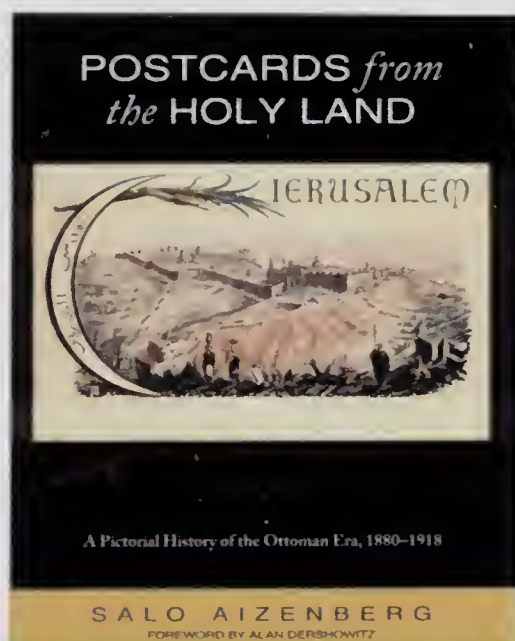
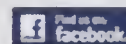
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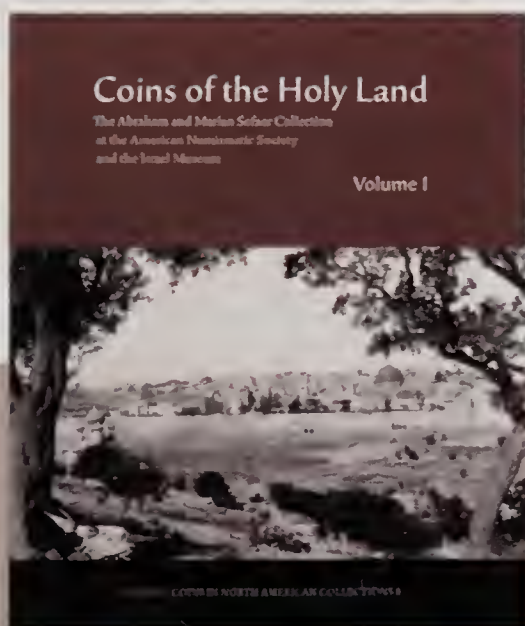
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The Society of Israel Philatelists is a nonsectarian cultural and educational organization dedicated to the study and collecting of all philatelic items related to the Holy Land.

The journal, *The Israel Philatelist*, is published 6 times a year.

www.israelphilatelists.org



Coins of the Holy Land:

The Abraham and Marian Sofaer Collection at the American Numismatic Society and the Israel Museum

American Numismatic Society Publications

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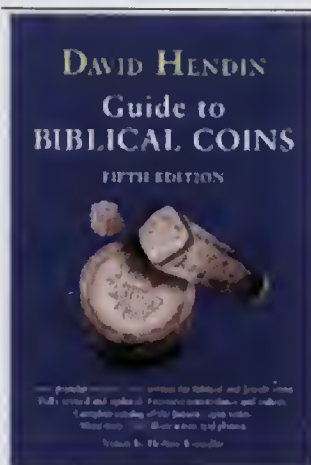
The Abraham and Marian Sofaer collection consists of 4,000 coins and related objects produced by the peoples who inhabited the Holy Land from the Persian period in the 5th and 4th centuries BCE through the Crusader Kingdom in the 13th century of the modern era. Assembled over more than 30 years, the collection contains gold, silver, and bronze coins of the Persians, Greeks, Samaritans, Jews, Nabataeans, Romans, Byzantines, Arabs, and Crusaders.

The book was written by Ya'akov Meshorer with Gabriela Bijovsky and Wolfgang Fischer-Bossert, and edited by David Hendin and Andrew Meadows.

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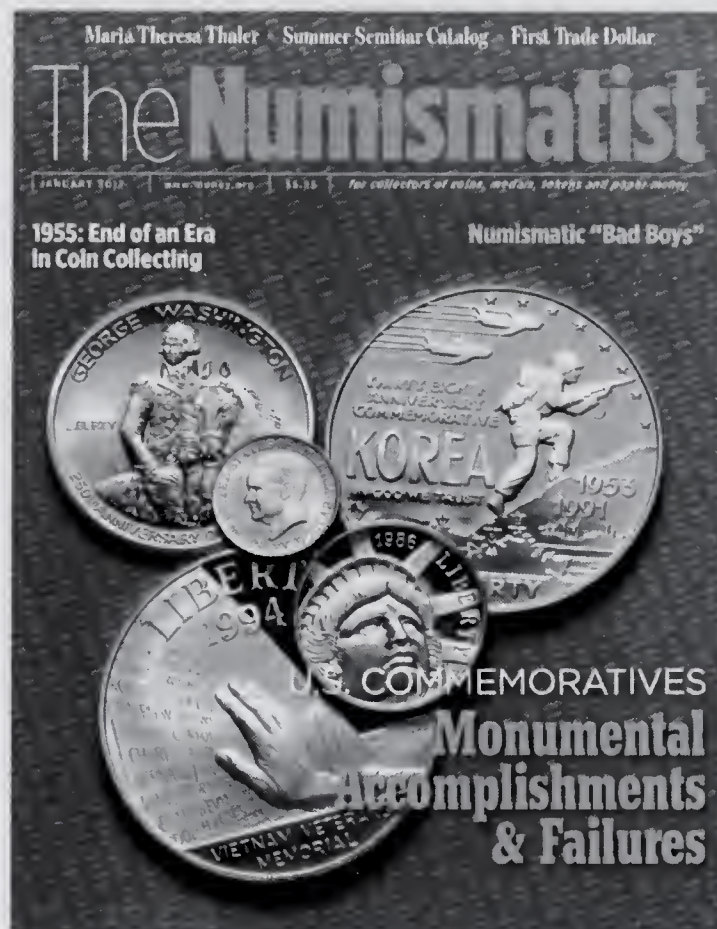
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‘BACCHIUUS THE JEW’

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Painting by David Roberts (1796-1864) of “The Siege and Destruction of Jerusalem by the Romans Under the Command of Titus”, 70 B.C.E.

BY MARVIN TAMEANKO

Anti-Semitism is raising its ugly head once again all over the world. Even countries, such as Malaysia, with no Jewish minority or history of Judeophobia, have made anti-Jewish proclamations and issued anti-Semitic propaganda.

This resurgence, exceeding the current anti-Zionist and anti-Israel movements, prompted scholars to revisit ancient history in an attempt to discover the origins of this age-old pathological hatred.

Social scientists believe anti-Semitism has several causes, including religion, politics, racism and ethno-cultural and socio-economic attitudes. No matter what the causes, they all utilize the tactics of demonizing Jews to degrade them, to make them seem less than human, and to justify their destruction, sometimes physically as well as politically.

Demonization begins with distortions, conspiracy theories and fan-

Continued



Photo courtesy Classical Numismatics Group

The Bacchius coin: A Roman Republic denarius struck in Rome by A. Plautius in 54 BCE, showing Cybele on the obverse and Bacchius Judaeus with his camel on the reverse. 'The Coinage of the Roman Republic' by E. A. Sydenham, cited as Syd, 932.

Continued

tastic lies about the Jews. Historians point out how terrible lies, like the infamous 'Blood Libel,' appeared early in history and resulted in Christians believing, even up until recent times, that Jews were the spawn of the devil needing Christian blood for their religious rituals.

Unfortunately, anti-Semitism, like all biases, is the product of gross ignorance and the complete misunderstanding of the nature and history of the persecuted people.

In attempting to understand exactly when this demonizing of Jews began, scholars have returned to ancient history in search of early examples.

Coin collectors contributed to these studies by pointing out an ancient Roman coin that demonstrated how early misinterpretation of the Jewish religion led to the disdain that grew into one of the root causes of anti-Semitism. This coin, shown above, is categorized as an ancient Roman, Jewish and Biblical piece, and it had baffled numismatists for decades.

The coin is a Roman Republic silver denarius that shows the turreted head of Cybele, the eastern goddess considered to be the 'mother of the gods,' on the obverse, and a man, holding an olive branch and kneeling beside a camel on the reverse.

This was a very popular, well-circulated coin in the First Century BCE Roman world, with more than 150 die varieties known. Numismatists suggested that one die could be used to produce about 3,000 coins, so perhaps more than 500,000 of these coins circulated among the Romans.

The reverse legend of the coin is BACCHIVS JUDAEVS, meaning Bacchius of Judaea or Bacchius the Jew, and this inscription was a part of the puzzle about this piece.

There is no historical record or literary work that mentions an ancient Jew named Bacchius, or anything like Bacchus. The Romans knew the Greek god of wine, Dionysus, as Bacchus.

But how did a form of this pagan

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name come to be applied to some important, coin-worthy Jewish figure in Roman history?

The answer to this question will prove that this coin is one of the most significant Roman/Jewish coins, perhaps as important as the Flavian JUDAEA CAPTA (Judaea is Captured) coins which were minted after the defeat of the Jews by the Romans in The Jewish War that ended in 70 CE. The Bacchius Judaeus coins, minted in 54 BCE probably commemorated a crucial event in ancient Jewish and Roman history, taking place at the end of the Hasmonean (Maccabean) dynasty, circa 67 BCE.

The initial clue for solving the mystery of this coin is the date it was issued, 54 BCE. This places the coin in a period when Rome and Judaea were involved in a history-making conflict that remade the ancient Middle East.

The Romans had invaded Asia Minor and were creating an empire by conquering the ancient lands in the region.

Also, the obverse inscription, A. PLAVTIVS, before the head of Cybele, and AED. CVR. S.C behind, identifies the Roman person who was involved in these events.

The legend informs us that his name was Aulus Plautius, one of the two 'curule aediles' (AED CVR), in Rome responsible for maintaining public buildings and the regulation of



A typical bronze coin called a 'prutah' struck by Judah Aristobulus II after 67 BCE in Jerusalem. It features an inscription in paleo-Hebrew letters, inside a wreath, on the obverse, and shows a double cornucopia on the reverse. 'A Treasury of Jewish Coins' by Y. Meshorer, cited as Meshorer, 28.

festivals in that year. The other aedile was Cnaeus Plancius; his name is not inscribed on the coin. The letters SC in the legend is the abbreviation for 'Senatus Consulto,' meaning the coin was issued with the authorization of the Senate. The goddess Cybele, shown on the obverse is usually associated with the Megalesian Games, an annual festival held in Rome in honor of Cybele as the Mater Magna, the 'Great Mother,' goddess.

The coin's date confirms that the event commemorated by the reverse design must have occurred before 54 BCE. A search through the history texts indicates that the major confrontation between Romans and Jews that took place at that time involved the Jewish kings John Hyrcanus II, 67-63 BCE, or Judah Aristobulus II, 67-63 BCE. Could Bacchius the Jew be either of these two rulers?

The historical background to the Bacchius coin begins when the Hasmonean king, Alexander Jannaeus (104-76 BCE) became ruler and High Priest of Judaea, and took the title 'King' to make himself equal to

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Continued

the neighbouring Hellenistic monarchs.

Janneus was an ambitious and war-like ruler who expanded his domain by conquests, eventually making it as large as the kingdom established by the biblical King David, circa 1000 BCE. During the reign of Jannaeus, there were two social-political religious parties in Judaea, the Sadducees and the Pharisees, both attempting to control life in Judaea.

The Pharisees believed in an afterlife and that the Jewish oral laws were equal to the written laws. They followed a humanist philosophy of life and were known to take the side of the common people against the government.

The Sadducees were conservative aristocrats who believed in only the written laws and were most concerned with the nobility and the formal religion and the rituals of the Temple.

A third, much smaller faction, the Essenes, were ascetics who withdrew to settlements in the desert to live as hermits in insulated communities.

Alexander Jannaeus supported the Sadducees and persecuted the Pharisees, eventually ending his reign in disgrace and hated by his own people.

Fortunately, Jannaeus bequeathed his kingdom to his popular and gracious wife, Salome Alexandra, who ruled from 76 to 67 BCE. Salome realized that to prevent civil war, she must placate both the major religious factions in Judaea. So she appointed her son, Hyrcanus II, who favoured

the Pharisees, as the High Priest and the heir to the throne, but gave her other son, Judah Aristobulus II, who supported the Sadducees, the control of the army and nation's fortresses.

Both brothers were dissatisfied with this arrangement and after Salome died in 67 BCE, they fought each other for the throne and total power. Aristobulus emerged as the victor and he took the titles, 'High Priest and King of the Jews.' Hyrcanus II was shunted aside and given an honorary position with no powers but with extensive revenues.

The Hasmonean kings of Judaea struck only bronze coins for use as small change in the markets and used the silver drachms and tetradrachms of the nearby kingdoms of Syria, Phoenicia and Egypt for their large denomination coinage.

A bitter and disappointed Hyrcanus II was encouraged by his political advisor, Antipater, an Idumaean convert to Judaism, and the father of the later king, Herod the Great, to flee to Petra across the Jordan river and to seek the military aid of the Nabateans.

The Nabateans, originally desert dwellers, became merchants and controlled the region from the Red Sea to Syria in the north and grew wealthy from the trade routes through their lands. To protect their trade routes and colonies, the Nabateans maintained a large army consisting mostly of camel-riding cavalry.

In 65 BCE, the combined forces of Hyrcanus II and the Nabatean king, Aretas III (87-62 BCE) invaded Ju-

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daea, attacked Aristobulus II in Jerusalem, and besieged the city for several months.

In 64 BCE, the famous Roman general, Pompey the Great, pursuing the expansionist policy set by Rome, led his army on a campaign of conquest into Asia. When he conquered all of Syria, three Jewish delegations, one from Aristobulus II and the Sadducees, one from Hyrcanus II and the Pharisees, and another representing the anti-monarchy authorities in Jerusalem who wished to create a republic, came to Pompey to request his support.

To settle the dynastic dispute, Pompey supported Hyrcanus and invaded Judaea. The followers of Hyrcanus, who controlled Jerusalem, opened the gates to the Romans, however, Aristobulus' forces took refuge on the fortified Temple Mount and fought off the invaders for three months.

In 63 BCE, the Romans defeated Aristobulus' soldiers, slaughtered the defenders and civilians in the streets of Jerusalem, and burnt down the fortified buildings. At this time, Pompey entered the inner sanctum - the Holy of Holies - of the Temple, defying the Jewish solemn tradition which permitted only the High Priest to enter the sanctuary on one day, the Day of Atonement.

Aristobulus II was captured and with his children was sent to Rome



Images courtesy Classical Numismatics Group

A typical bronze prutah of Hyrcanus II, 67-63 BCE, struck in Jerusalem, shows the royal legend in a wreath on the obverse, and the double cornucopiae on the reverse. Meshorer 47.

as a hostage where he appeared in Pompey's triumph, walking in golden chains before his chariot.

In 62 BCE, taking advantage of the disruption caused by the war in Judaea, Pompey's lieutenant Marcus Aemilius Scaurus, continued the Roman policy of conquest and, using some minor dispute as his excuse, attacked the Nabateans, who had aided Hyrcanus II. No real battles took place because Hyrcanus immediately arranged a peace deal between the belligerents with the Nabatean king, Aretas III, paying 300 talents to Scaurus as a bribe.

Thereafter, Aretas retained his kingdom and his lucrative trade routes in the area but became a vassal king to Rome.

In 58 BCE, Scaurus and his associate, P. Plautius held the curule aedileships in Rome and struck coins to commemorate Scaurus' fictional victory over the Nabateans in 62 BCE. These coins showed King Aretas kneeling beside his camel and holding out an olive branch as a peace

Continued



Images courtesy Classical Numismatics Group



Above: A 20 mm bronze coin of Aretas III, struck in Petra in 84-71 BCE, showing the head of the king and the Tyche of Damascus seated with the city's river god below, on the reverse. 'Nabataean Coins' by Y. Meshorer and S. Quedar, 86, 6A.

At left: A Roman denarius struck in Sicily in 42-38 BCE by Sextus Pompey, the son of Pompey the Great showing the famous general as a determined military leader. Syd 1344.

Continued

symbol, on the obverse. The legend on the coin stated M. SCAVR. AED CVR above, EX S.C. in the middle, and REX ARETAS below. This is translated as 'Marcus Scaurus, Aedile Curule, EX S. C. (made from silver) taken from the Public Treasury. The inscription REX ARETAS, 'King Atretas' below the design identifies the defeated king.

The reverse shows Jupiter in a quadriga, with a scorpion below. The scorpion probably represented the desert kingdom of Nabatea. The reverse inscription stated P. HYP-SAE AED CVR above, CAPT at the right side, and C. HYP-SAE COS PRIEVE. This said that 'Plautius Hypsaeus' (an illustrious ancestor of P. Palutius), 'Aedile Curule, P. Hypaseus the Consul, Captured Privernum.'

This inscription celebrated an event in earlier history when Hypsaeus cap-

tured of the city of Privernum in 329 BCE and referred to the triumph he was awarded. This powerful image of a king, REX ARETAS, kneeling beside his camel was later re-used on the coin by Auleus Plautius and Gnaeus Plancius, issued in 54 BCE, to depict the figure of Bacchius Judaeus, but no inscription on the coin gave the true identity of Bacchius.

Remarkably, in 57 BCE Aristobulus escaped from Rome and returned to Judaea where he raised a new army. He was again defeated by the Romans led by the governor of Syria, Aulus Gabinius, whose army contained a cavalry contingent commanded by a then unknown officer named Mark Antony. Aristobulus was sent back to Rome, this time as a prisoner, but was freed by Julius Caesar in 49 BCE to return to Judaea with two Roman legions to harass Caesar's enemy, Pompey the Great.

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However, Aristobulus was poisoned by the Roman governor of Syria, Pompey's ally, on his way to Judaea.

Presumably, in 54 BCE, to commemorate Aristobulus' original defeat by M. Scaurus in 63 BCE, the Bacchius Judaeus coin was struck by the aedile, A. Plautius. This coin was probably issued around the time of the Megalasian Games, held in April, and the coin was struck to honor the festival by featuring Cybele on the obverse.

The coin also commemorated the defeat of Aristobulus by featuring a scene of the Judaeian king kneeling with his camel, and proffering an olive branch as a peace offering. This image was a direct copy of the 58 BCE coin reverse used to commemorate the Roman defeat of the Nabatean king, Aretas III, Aristobulus' enemy.

Through necessity or lack of time, the same reverse was reused by the mint engravers who considered Aretas and Aristobulus as contemporaries, or perhaps even the same person, and enemies of Rome.

The last question about the Bacchius Judaeus coin is, why was Aristobulus II named 'Bacchius the Jew?' In fact, the name Aristobulus, meaning a "good counsellor," was a Greek/Roman name well known to Romans and could have been easily inscribed on the coin. Actually, though, Aristobulus was the king's



Image courtesy Classical Numismatics Group
A Roman Republic denarius issued by in 58 BCE to commemorate the Roman victory over the Nabateans by showing a defeated King Aretas, and also to celebrate the aedile Hypsaesus conquest of Privernum in 329 BCE. Syd, 914.

Hellenistic throne name and his Hebrew name, Yehudah, (Judah), may be reflected in his title on the coin, 'Judaeus.'

The use of the name of a pagan deity seems to have been meant as an insult to the religion of the Jews and this is puzzling because the Romans were tolerant of all foreign gods and even adopted some, such as the eastern Mithras, when that local deity became popular with the military.

However, in worshipping a multitude of deities, the Roman authorities probably failed to understand how the Jewish religion insisted on "One God" who could tolerate no competition. Also, the Jewish religion was very secretive so Greek and Roman authors created fictional origins for it. Mainly, they noted the use of sacramental wine in many Jewish rituals and that wine making was a major industry in Judaea.

As well, the only symbolic image used over the Temples doors in Jerusalem, as described by the Roman Jewish historian, Josephus, in his *Antiquities of the Jews*, Book

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14, chapter 3, was a golden vine branch with grapes.

The pagan authors jumped to the conclusion that Judaism was connected to the cult of Dionysus, the Greek god of wine.

Actually, Dionysus was hated in Judaea because he was introduced into Judaea and forced on the population by the Syrians when they controlled the country prior to the Hasmonean revolt.

Understandably, the Jews would be shocked if their king was referred to as an adherent of Dionysus. In addition, many ancient historians confused the ineffable name of the Jewish God, "Jehovah," pronounced by the pagans as "Sabaoth," with the Phrygian name for the god Dionysus, "Sabazios."

Phrygia was an eastern nation, a neighbour of Judaea, and may have had some cultural influence on Jewish society.

From all this, the scholars concluded that the Jews worshipped an oriental form of the wine god and that the High Priest in Jerusalem was a Priest of Bacchus, the Roman Dionysus. In pagan religious traditions, the priests of a deity usually took the god's name as their own.

In that era, the Romans began to hate the Jews who fiercely battled against them to the last man, even



Photo courtesy Classical Numismatics Group

Above, left: The reverse of the Roman Republic denarius, showing Bacchus Judaeus, struck in 54 BCE by A Plautius, compared with the obverse of the denarius showing King Aretas III, above right, minted by M. Scaurus in 58 BCE.

when the situation seemed hopeless. To the Romans, a conquered nation should accept its fate and adopt Roman religious practices. The Romans could not understand the Jewish relentless pursuit of religious freedom and political autonomy, and their refusal to bow down to foreign rulers.

This dislike turned to hatred, and referring to the Jewish God as Bacchus could only have been meant as an insult because in Roman iconography Bacchus was usually portrayed as a drunken, obese person, carrying a large wine skin and carelessly dressed so that his genitals were exposed.

A popular coin in the Roman Republic, struck by L. Marcius Censorinus in 82 BCE, showed a similar image of Bacchus as a divinity to be scorned or at least, mocked.

Lacking accurate information, the Romans considered the defeated Aristobulus, a man who held the title of High Priest of the Jews, to be a servant of Bacchus and like his god, he must have been a drunken buf-



A Roman Republic denarius struck by L. Marcius Censorinus in 82 BCE showing the head of Apollo on the obverse and the figure of Bacchus on the reverse. Syd. 737.

Continued

fool. Even today, we tend to give our enemies demeaning names and personalities and, after fighting several terrible wars against Aristobulus, the Romans could easily have called him something less dignified than a priest of Bacchus.

After defeating and exiling Aristobulus II in 63 BCE, Pompey gave Hyrcannus II the High Priesthood but not the title of King of Judaea. Hyrcannus then became a puppet king of the Romans and later was given the new title, 'ethnarch,' meaning ruler of the people.

However, the real power resided in his prime minister, Antipater, who eventually made his son, Herod, the king of Judaea.

Pompey also began to carve up Judaea, granting autonomy to several cities and making the province of Syria politically responsible for the region.

This effectively ended the Hasmonean dynasty and permitted the succeeding, infamous Herodian kings to rule over Judaea.



A statue of Bacchus, the Roman version of the Greek deity Dionysus.

By their actions, the Herodian kings continued to earn the disdain of the Romans which, over a few decades, developed into contempt and hatred. And this poisoned Roman political, religious and cultural attitude to the Jews, setting the stage for modern-day anti-Semitism. ☐

THE SIX DAY WAR



JERUSALEM REUNITED

Israel's surprising and complete victory of the Six Day war of June 1967 was celebrated in numerous ways, including on medals, tokens, key chains, badges etc. Many of these items are offered on the internet. Two basic themes dominated the designs: the heroes of the Six Day War, especially Chief of Staff Moshe Dayan and the reunification of Jerusalem on June 7, 1967.

Since its founding in 1948, Israel was surrounded by implacable enemy states, opposed to the very existence of the new nation.

As tensions grew over the years, they were escalated exponentially by the foreign policy interests and intrusions of the world's most militarily powerful nations. These reached a temporary apex in the 1956 Suez Crisis, a war that taught Israel's military leaders that they needed to be much better prepared and crucially, more self-reliant,

especially in its own military industrial capabilities.

Pursuing peace but always ready to fight for its right to exist as a nation became foundational in all aspects of Israel politics, industry and military preparation.

Such anticipatory preparations would proved their value in 1967, when the Six Day War ignited on June 5.

The breakout of war was not a surprise, but the timing was. Categorically increasing in import, "saber-rattling" from the numerically superior Egyptian military triggered a response by the Israel Defense Forces with a surprise attack against the Egyptians in the Sinai. There, the Egyptians had become a gathering storm of soldiers and weaponry backed by a Soviet-supplied air force.

While it is true that the support of

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the U.S. was critical to the re-supply of Israel, a series of often secretive Soviet and U.S. strategic moves in the region had helped galvanize military build-ups in Egypt, Syria and Jordan.

Political, economic and military thrusts directed at Israel in the build-up to the Six Day War included:

- Egyptian troops into Sinai,
- Forced withdrawal of buffering



UN Emergency Force;
• Blockades of Gulf of Aqaba, Straits of Tiran.

Upon receiving orders to attack, the IDF swiftly decapitated the Egyptian air force and pushed back the Arab ground forces in a multi-pronged series of attacks, feints and acts of extraordinary bravery.

Combined with preparation, this courage in the face of overwhelming odds won the war swiftly, decisively and help set the course of events for the next 50 years. 🕊

- **2017 is 50th anniversary of Israel’s victory, reunification of Jerusalem.**
- **Many commemorative medals, tokens, coins and key rings issued.**

Here is a sampling.

ISRAEL Victory coin, 1967

10 Israeli Lira, Silver .900 fine, weight: 26 grams, diameter: 37mm, issued by the State of Israel.



ISRAEL Jerusalem coin, 1968

100 Lirot, 0.6430 oz., .800 fine gold, 33 mm.
Obv: Temple of Jerusalem, from coins issued by Bar Kochba (132-5 CE). Rev: Panorama view of Jerusalem. Issued 1968 by the State of Israel, on 20th Anniversary of Independence.



Medallion

Obverse: Head of soldier and text: “6 Day War”; Reverse: The Emblem of the State of Israel, 30 mm.



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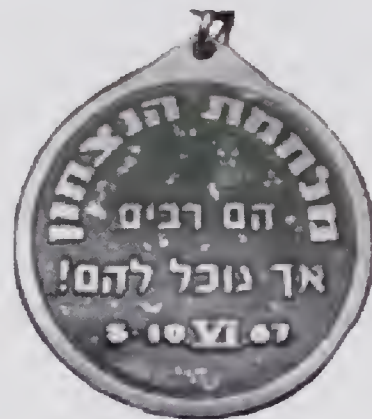
Medallion

Obv: Left-facing portraits of Moshe Dayan, Yitzhak Rabin, both with helmets. Legend "Six Days' War 5-11.VI.1967. Rev: The western wall of the Temple, "7.VI.1967 Wailing Wall," 31 mm, 12.5 gm.



Medallion

Obv: Moshe Dayan, Rev: "War of Victory" and Dayan's announcement "They are many but we shall overcome them." 5-10.VI.67. An early issue, when the war was called "the War of Victory" before "Six Day War" became common.



Medallion

Obv: War Scene and the text "War of Victory," Jewish date of June 1967. Rev: Rachel's tomb in Bethlehem, above text from Jeremiah 31:15-17 "The sons shall return to their borders." Early issue.



Medallion, uniface

Harel Brigade Commanders Meeting 12.9.1967

Obverse: Below the Harel Palmach emblem, a tank, text "Nabi Samuel" 12.9.1967. Legend below the tank: "1948 - 1967 Six Days" Rev: blank.



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Ribbon Medal

1967 Israeli Postal Authority Workers Committee soldiers' memorial commemorative medal, 1967; struck in bronze; no makers mark; weight: 32.55 gm; size (medal only): 40mm x 44.5mm. Obv: a small image of religious Jews praying at the Western Wall of the Old City of Jerusalem. Rev: Legend reads "Assembly of the Israel Post Workers' Committees [in] Unified Jerusalem 17 [in the month of] Tammuz 5727 25.7.67" with list of the names of the Postal Authority's fallen workers ("The Fallen of the Six Day War").

Issued roughly 7 weeks after the end of the Six Day War (which saw the liberation and unification of Jerusalem - specifically the Old City), and mostly likely because of the date 17 of Tammuz: in the Jewish calendar this day in the year 70 marks the start of the Roman seige on Jerusalem, which a little under a month later brought about the fall of the Second Temple



Medallion

Front: Moshe Dayan Hero 1967
Back: Map of the Middle East, legend: "Israel's Victory 1967".



Medallion

Obv: Israeli ship passing through the Red Sea (Egyptian blocking of the Straits of Tiran was one of triggers of the war). Legend: Hebrew Bible texts of Jeremiah 31 "And the sons shall return to their borders" and Isaiah 43 "I will bring your children from the east and gather you from the west." Rev: Shields of the 12 tribes of Israel, Hebrew and English legend: "Israel's 6 Day War- 5.VI-11.VI.1967." 40 mm.



Continued

Medallion

Obv: Men praying at the Western wall of the Temple in Jerusalem, English and Hebrew legend: "The wailing wall 7.6.1967"

Rev: The Emblem of the State of Israel surrounded by wreath of leaves.



Medallion

Obv: Moshe Dayan at the Western wall of the Temple in Jerusalem, 7.VI.1967.

Rev: Hebrew Text from Psalm 137:5: "If I forget thee, O Jerusalem, let my right hand forget her skill."



Medallion

Obv: Moshe Dayan at the Lions' gate in Jerusalem, above the text "Israel 20".

Rev: Symbol of the 20 Years Independence celebrations in 1968.



Medallion

Obv: Men praying at the Western wall of the Temple in Jerusalem, English legend: "7.VI.1967 Wailing Wall".

Rev: old neighborhood, Jerusalem



Medallion

Obv: Conjoined helmeted busts left-facing of Dayan and Rabin, legend around MOSHE DAYAN ITZHAK RABIN.

Rev: View of the Knesset, "Jerusalem" above "Parliament of Israel" below.

Cupro-nickel, 35mm.



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Medallion
Mobile Ordnance Battalion



Medallion, uniface
Mobile Ordnance Battalion



Medallion
*"We Shall Know How
 to Defend Our Country, 34 mm.*



Medallion
*Obv: The IDF emblem over map of Israel and
 territories occupied during the war. Text "Vic-
 tory of Zahal," 5-10.VI.1967.
 Rev: Flag of Israel, 20 (years independent)
 "Israel," 34 mm.*



Medallion
*"Obv: Battle tank above text "Armored Corps"
 Rev: "Well done, Armored Corps" above the
 dates: 5-10.VI.67. 34 mm.*



Continued

Medallion

"Obv: Tower of David, with Hebrew and English text: "And rebuild Jerusalem speedily in our days." Rev: Army Rabbi Goren at the Western Wall of the Temple, holding Torah scrolls and ramshorn. Around this the Hebrew text: "If I forget thee, Jerusalem, let my right hand forget its skill!" with dates of war. 34 mm.



Medallion

"Obv: Rachels Tomb; Rev: Yitzhak Rabin, 33 mm.



TABLE MEDALS & TOKENS

Private Medal issue

"Obv: Jerusalem-David's Tower; Hebrew legend "Jerusalem of gold," English legend "Jerusalem". Rev: Left-facing profile of Moshe Dayan; Western Wall behind; Hebrew text: "Six Day War", dated 5-11.VI.1967. Private medal by SELA-ISRAEL



Set of two commemorative medals

Commemorating the Six Day War and dedicated to Moshe Dayan and Itzhak Rabin on the obverses, with images of the IDF in action: fighter-bomber jets and battle tanks. In silver, 26.5 grams each, 39 mm



Continued

Bronze - Hebrew and Dutch

Obv: Moshe Dayan, legend: June 1967 - Israel counters threat to her existence

Rev: Shield of David with armed man planting grape tree. Dutch and Hebrew legend: "How shall we sing the Lord's song in a strange land."

Ps. 137:4. Bronze, 50 mm. 50 gm. From a set of two Six Day War commemorative medals dedicated to Moshe Dayan and Itzhak Rabin.



Gold - Dutch and English

Obv: Moshe Dayan, legend: June 1967 -

Israel counters threat to her existence

Back: Shield of David with armed man, planting grape tree. Dutch and Hebrew legend: How shall we sing the Lord's song in a strange land. Ps. 137:4. Sevens grams, Gold fineness unknown.



Moshe Dayan, Itzhak Rabin

Obv: Left-facing profiles of Moshe Dayan and Yitzhak Rabin: legend with their names in Hebrew and English.

Rev: The IDF Emblem on a map of Israel and the territories occupied during the war. The text "Victory of Zahal", 5-10.VI.1967

Bronze medal: 60 mm, 90 gm; also in silver.



Moshe Dayan, Itzhak Rabin

Obv: Left-facing profiles of Moshe Dayan and Yitzhak Rabin, legend of their names in Hebrew and English. Rev: Jerusalem - David's Tower, with Hebrew and English legend "Liberation of Jerusalem" and the date "7.VI.1967"

In bronze medal, 60 mm. Also in silver 35 mm, 24.5 gm.



Moshe Dayan, Itzhak Rabin

Obv: Left-facing profiles of Moshe Dayan and Yitzhak Rabin, legend of their names in Hebrew and English. Rev: Jerusalem - David's Tower, with Hebrew and English legend "Liberation of Jerusalem" and the date "7.VI.1967"

Bronze medal, 60 mm. Also in silver: 35 mm, 24.5 gm.



Continued

Six Day War

Obv: War scene and text: "Israel's 6 Day War 5.VI.:10.VI.1967" in English and Hebrew.

Rev: The Jewish candelabrum between the blessing: "Who has kept us alive and sustained us and brought us to this season" and the text from Isaiah 2:4 "Nation will not take up sword against nation, nor will they train for war anymore." 50 mm.



Six Day War

Obv: Moshe Dayan And Yitzhak Rabin at the Lions' gate in Jerusalem, with date 7.6.1967.

Rev: "MAY PEACE COME TO ISRAEL", combined with the number 20 of the 20th Independence celebrations in 1968.

Edge inscription "State of Israel" 60 mm, 100 gm.



Six Day War

Obv: Moshe Dayan at the Lions' gate in Jerusalem, date "7.6.1967".

Rev: at Left: Western Temple Wall with soldiers; Right: Rachel's and Cave of Machpelah; Middle: Sword with legend "The six days war 5.6.-10.6.1967." 60 mm, silver plated



Six Day War

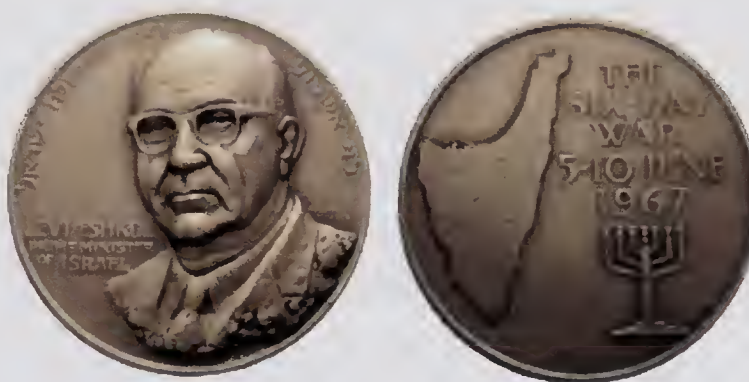
Obv: Levi Eshkol, Prime Minister of Israel

Rev: Map of Israel and territories occupied during the war, text "The Six-Day War 5-10 June 1967" above a Jewish candelabrum.

Issued by the American Israel Numismatic Association. Sculpted by Ralph Menconi.

Bronze medal: 51 mm, 63 gm.

Silver medal: 30 gm.



Six Day War

Obv: Dr. Abba Hillel Silver

Rev: "Vision and Victory 1967" above Israeli flag held by soldier and hand of civilian.

60 mm.



Continued

Six Day War

Obv: Moshe Dayan, Yitzhak Rabin at the Lions' gate of Jerusalem.

Rev: View of Jerusalem, with legend surround: "Take oath to us that Jerusalem shall never be returned to strangers" and "The liberators before battle". 60 mm.



Six Day War

Obv: Eagle surrounded by Hebrew legend: "Paratrooper brigade" and "Six Day War"

Rev: Parachute with Hebrew text: "Battles of the Brigade" and locations "Umm Katef," "Gaza," "Jerusalem," "Latrun-Ramalla," "Darbashia-Jelbina," "Southern Golan Heights" 59 mm.



French Israeli Six Day War commemorative medal, 1967

Obv: Legend in Hebrew along the edge "With G-d's Will Was Saved the Peace of the World" with images of a plane, a tank and the Torah. Possibly issued by French-Jewish volunteers in the war effort.

Rev: Flag of Israel with sword and olive branch on either side and a variation of the French national motto ("Liberty, Brotherhood, Equality) rendered here as "Freedom, Peace, Brotherhood"; the Hebrew word "Bazak" ("Swift") and "Under the Star of David, Campaign of 6 Days" and the period underneath. Struck in silver (marked 999 on rim); no artist/maker mark; 13.1 gm, 33 mm.

Source: <http://www.historama.com>



Ammunition Hill

Medal dedicated to the crucial battle on Ammunition Hill, Jerusalem.

Obv: Map of united Jerusalem

Rev: Ammunition Hill

Official Israel State Medal.



Continued

Continued

Six Day War

Obv: Moshe Dayan and Western Wall.

Rev: Commemorating Twentieth Anniversary.



Israel's 20th anniversary medal sculpted by Paul Vincze

Obv: David and Goliath

Rev: Map of Israel and legend "Israel's 20th Anniversary"

Issued by ISNUMAT.



Six Day War

Obv: Scenic views of Jerusalem.

Rev: Map of portion of Israel.

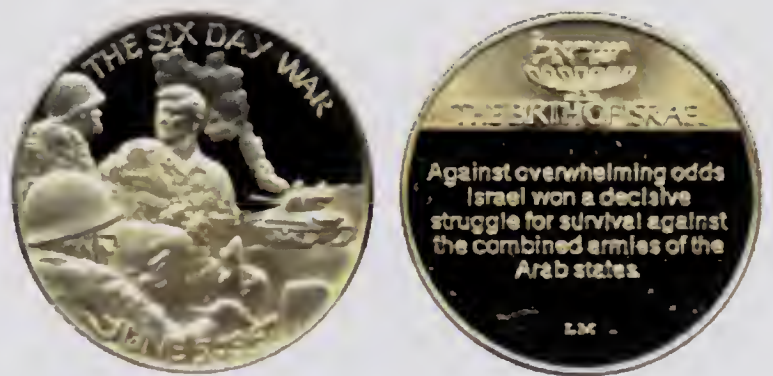


The Six Day War

Obv: This medal is one in a series of medals dedicated to events in the history of Israel.

Gold 24k plated, 44 mm, 40.5 gm.

Issued by Lincoln Mint.



Archer

Obv: Archer.

Rev: Six Day War - June 5-20, 1967. Israel broke free from closing ring of foes. Our warriors prevailed not by their weapons but by their sense of mission.

Bronze, struck by Franklin Mint.



Continued

Six Day War medallic keyfob

Obv: Head of Moshe Dayan on background of Jerusalem's Lions' gate; lower part: the candelabrum symbol of 20 years Independence celebrations with text "Israel"

Rev: Angel's wings above Hebrew text from Psalm 91:11 "For he will command his angels concerning you to guard you in all your ways" and the word "Jerusalem" with radiant Star of David above.



Israel Air Force medallic keyfob

Obv: Emblem of Israeli Air Force

Rev: "Well done, Air Force" in Hebrew above the dates: 5-10.VI.67



Six Day War Medallic keyfob

Obv: Moshe Dayan and Western Wall in Jerusalem. Hebrew text "Six Day War."

Rev: Hebrew text "Jerusalem of Gold" above old neighborhood and the dates 5-11.VI.1967 31 mm.



IDF Mobile Ordnance medallic keyfob

Obv: Sinai Desert with Bir Gifgafa, Hebrew text "Six Day War, June 1967" with symbol of IDF ordnance. Issued by IDF mobile ordnance battalion.



Continued

Continued

Six Day War Medallic keyfob

Obv: 6 days in June 1967,

Our War for Peace

Rev: The Whole Jerusalem



Six Day War Medallic keyfob

Obv: Competition good driver and courteous workshop employee 1967.

Rev: Shows map of the new boundaries of Israel 1967



**State Commemorative Medals
Reunification of Jerusalem**



Israel United 20 Years Coin

Continued



Jerusalem Reunited 25 Years – 1992. 30 mm. 15 gm. 750 fine gold Medal



Jerusalem Reunited, 30 Years – 70mm Bronze Medal



Jerusalem Reunited, 40 Years – 70mm Bronze Medal

IGCMC 'Season's Greetings' Tokens: Reunification of Jerusalem

Season's Greetings Tokens

Issued by the Israel Government Coins and Medals Corporation.

Every year starting in 1964, the Israel Government Coins and Medals Corporation sent a Season's Greetings token to each of its subscribers. Several of these commemorated the Reunification of Jerusalem in the Six-Day War, as follows.

Images courtesy www.sheqel.info.

Season's Greetings Token - 1988 5748

*Twentieth Anniversary of the
Reunification of Jerusalem.*

25.4 mm, Brass.



Season's Greetings Token - 1997 5758

*Thirtieth Anniversary of the
Reunification of Jerusalem.*

25.4 mm, Copper Nickel.



Season's Greetings Token - 2008 5768

*Fortieth Anniversary of the
Reunification of Jerusalem.*

22 mm, Brass.





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Photos courtesy Goldberg Auctioneers

Top: Balfour Declaration Jubilee, Israel State Gold Medal obverse, 1967. 30 grams. 917 fine. 35 mm. By Paul Vincze.

CENTENARY OF THE BALFOUR DECLARATION

The Balfour Declaration was a 1917 statement of support made by the British Government for the establishment of a national home for the Jewish people in Eretz Yisrael.

The letter was sent in a Nov. 2, 1917 letter written by British Foreign Secretary Lord Arthur James Balfour to Lord Lionel Rothschild, a senior member of the Jewish Community in England.

The declaration stated: "His Majesty's Government view with favor the establishment in Pal-

estine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being

clearly understood that nothing shall be done which may prejudice the civil and religious rights

of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

The declaration became a landmark in the history of the Zionist movement

Continued

Continued

The background for the Declaration: At the outbreak of the First World War, the leaders of the Zionist movement, including Dr. Chaim Weizmann and Nahum Sokolow, had tried to recruit Great Britain in promoting the establishment of a Jewish state in Eretz Yisrael.

Britain was aiming to conquer Eretz Yisrael during the war in order to guarantee its control over the northern Suez Canal. The declaration was intended to raise American-Jewish support in the American war effort, as well as Russian-Jewish support in the continuation of the war against Germany.

The Balfour Declaration also motivated the Arab National Movement to guarantee its own control over Eretz Yisrael.

Despite the declaration's statement that the status and rights of Arab citizens will remain, they interpreted the declaration as Britain's attempt to separate between a Jewish state in Western Eretz Yisrael and the Kingdom of Jordan east of the Jordan River.

Several Jewish groups also expressed their objection, for the declaration had reduced the area of biblical Eretz Yisrael by more than two thirds.

The declaration became a landmark in the history of the Zionist movement, as it symbolized the first official support of a great power in its aims.



Image courtesy Judaic Heritage Society.

Above: A six-sided medal with Lord Balfour below, Chaim Weizmann at left, and Lord Lionel Walter Rothschild to the right. Below: A copy of British Foreign Secretary Lord Arthur James Balfour's letter to Lord Lionel Rothschild.



Medal honoring the Balfour Declaration, possibly of British origin.

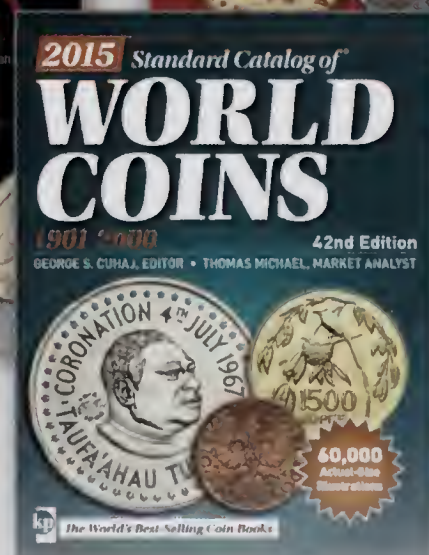
Furthermore, due to Britain's intention to conquer Eretz Yisrael from the Turks, it was made possible for her to act on the basis of the declaration and promote the establishment of a Jewish state within Eretz Yisrael.

The declaration was included in the mandate given to Great Britain in the 1920 San Remo Conference, which was approved by the Commonwealth on July 24th 1922. □

Adapted from: www.knesset.gov.il



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